

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Ttaha*[1].	طه ﴿١﴾
2. Not We descended on you [g] The Qur'an [x] to [*you* [s]] (*have*) misfortune[2].	مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ ﴿٢﴾
3. Except a reminder [w3] for whomever *yakhsha* ([*he*] *reverentially-fears*).	إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ﴿٣﴾
4. A descending[4] from Who[p] [*He*] created the Earth [w] and the Heavens[w] the highs.	تَنزِيلًا مِّمَّنْ خَلَقَ ٱلْأَرْضَ وَٱلسَّمَٰوَٰتِ ٱلْعُلَى ﴿٤﴾
5. *Ar-Rahma'no* on The *Arshe*[5] (*Throne of Kingship*) *istawa*[6] ([*He*] *set Himself*).	ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾
6. For Him what (*are*) in the Heavens[w] and what (*are*) in the Earth[w] and what (*are*) between [them] both and what (*are*) under the *thara*[7] (*moistened-soil*).	لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ ٱلثَّرَىٰ ﴿٦﴾
7. And *en* (*if*) [*you* [s]] louden by the say then verily He knows the secret and *akhfa*[8] (*more hidden*).	وَإِن تَجْهَرْ بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ﴿٧﴾
8. Allah, no an *elaha* (*a deity*) except Him; for Him (*are*) the names the *husna*[w] (*ultimate-around-most-beautiful*)[w].	ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ﴿٨﴾
9. And has *ataka* (*happed to you*[g]) *Mosa's* (*Moses'*) discourse.	وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿٩﴾
10. *Edh* (*when/since*) [*he*] saw a fire[w]; then said [*he*] to his family [w]: *emkotho* (*let-you* [z] *stay/tarry*); verily I sensed-/perceived a fire [w]; *la'alla* (*craving currently unavailable deed that/ perhaps*) *aa'tee* ([*I*] *bring to*) you [b] of it [w] by a brand or [*I*] find on the fire [w] a divine-guidance[x].	إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى ﴿١٠﴾
11. Then *lamma* (*when/whence*) *ataha* ([*he*] *came to it*[w]) [*he*] (*had been*) called: O, *Mosa* (*Moses*).	فَلَمَّآ أَتَىٰهَا نُودِىَ يَٰمُوسَىٰٓ ﴿١١﴾

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[1] See the *Lexicon* attached to this *Translation* for commentary.

[2] Here again, in English there is *no* way to *directly* say "**تشقى**," *per se*; as there is no *verb* for *misfortune* or its *synonyms* or *words* that carry its meaning! So we resort to indirect ways to covey the idea, hence: "*receive misfortune*" which is a *noun* prefixed by a verb rendering the action of this noun!

[3] The word "**التذكرة**" means *that which reminds* or *by which one is reminded*! See **البصائر**! And the word "**التذكرة**" = *reminder* is a *feminine gender*, hence "w" is *superscripted* to it!

[4] The word "**تنزيل**" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See **التاج**!

[5] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

[6] The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action!

[7] The word "**الثرى**" is *moistened soil*! Hence, it is "**الثرى**" and *not* "**التراب**"=sand and dust!

[8] In English I know of *no* superlatives for "*hide*" per se! So we *transliterate* and *parenthetically explain*!

2. Verily I, I am your^{t} Lord; so *ekhla'a*[9] (*easily-take off*) your^{t} shoes; verily you^{g} (*are*) by the valley the holy *Ttowa*[10].	إِنِّيٓ أَنَا۠ رَبُّكَ فَٱخۡلَعۡ نَعۡلَيۡكَ إِنَّكَ بِٱلۡوَادِ ٱلۡمُقَدَّسِ طُوٗى ﴿١٢﴾
13. And I chose you^{g}; so *ista'me'a* (*affirmably listen* [*you*^{s}]) for what (*is being*) revealed[11].	وَأَنَا ٱخۡتَرۡتُكَ فَٱسۡتَمِعۡ لِمَا يُوحَىٰٓ ﴿١٣﴾
14. Verily I, I am Allah; no an *elaha* (*a deity*) except Me; so let worship Me [*you*^{s}]; and *a'qem*[12] (*let-*[*you*^{s}] *uphold/-sustain the prescribed obligations of*) the Prayer^{w} for My *thekre* (*remembrance*).	إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ﴿١٤﴾
15. Verily The Hour^{w} (*is*) *aa'teeyaton* (*approaching*)^{w}[13]; *akado* ([*I*] *almost/nearly*) manifest/conceal[14] it^{w} to be requited every a self^{w} by what [*it*^{w}] endeavors[15] (*for*).	إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخۡفِيهَا لِتُجۡزَىٰ كُلُّ نَفۡسِۢ بِمَا تَسۡعَىٰ ﴿١٥﴾
16. So let not assuredly repel you^{g} *a'n* (*off*) it^{w} who^{p} [*he*] believes not by it^{w}; and *ettaba'a* ([*he*] *closely-followed*) his *hawa* (*tendentious liking*), then die-out[16] [*you*^{s}].	فَلَا يَصُدَّنَّكَ عَنۡهَا مَن لَّا يُؤۡمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرۡدَىٰ ﴿١٦﴾
17. And what (*is*) *telka*^{w} (*she-that-afar-it/it*^{w}*/that*)^{w} by your^{t} *yameene* (*right-hand*), O, *Mosa* (*Moses*).	وَمَا تِلۡكَ بِيَمِينِكَ يَٰمُوسَىٰ ﴿١٧﴾
18. Said [*he*]: she is my staff^{w}; [*I*] lean on it^{w}; and *ahoshsho*[17] (*I pull tree branches/so leaves fall*) by it^{w} over my sheep; and for me in [it^{w}] other motives.	قَالَ هِيَ عَصَايَ أَتَوَكَّؤُاْ عَلَيۡهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخۡرَىٰ ﴿١٨﴾
19. Said [*He*]: throw it^{w} O, *Mosa* (*Moses*).	قَالَ أَلۡقِهَا يَٰمُوسَىٰ ﴿١٩﴾
20. So [*he*] threw it^{w}; then *edha* (*suddenly/whereas*) [she] (*is*): a snake *tas'aa*[18] (*energetically running*)^{w}.	فَأَلۡقَىٰهَا فَإِذَا هِيَ حَيَّةٞ تَسۡعَىٰ ﴿٢٠﴾
21. Said [*He*]: let-take it^{w} [*you*^{s}] and let-not fear [*you*^{s}]; [*We*] shall return it^{w} to its^{w} *serata* (*state*^{w}) the former^{w}.	قَالَ خُذۡهَا وَلَا تَخَفۡۖ سَنُعِيدُهَا سِيرَتَهَا ٱلۡأُولَىٰ ﴿٢١﴾
22. And let-draw [*you*^{s}] your^{t} hand^{w} to your^{t} wing[19] (*armpit/upper arm/side*) [*it*^{w}] egresses white of other than an ill, *Aya'tan*^{w} (*miracle/sign*)^{w} another^{w}.	وَٱضۡمُمۡ يَدَكَ إِلَىٰ جَنَاحِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٍ ءَايَةً أُخۡرَىٰ ﴿٢٢﴾
23. To [*We*] show you^{g} of Our *Aya'te*^{w} (*miracles/signs/proofs*) the *kubra*[20] (*she-biggest*).	لِنُرِيَكَ مِنۡ ءَايَٰتِنَا ٱلۡكُبۡرَى ﴿٢٣﴾

[9] The word "**خلع**" in "**إخلع!**" = "**نزع**," however "**نزع**" means took-off *quickly* while "**خلع**" means took off *easily*, in other words: *take your time* and "*easily take-off* your shoes!" See **الهادي**!

[10] That is "*Towa*" is the name of the holy valley.

[11] The word "**أوحى**" in "**يوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "**الوحي**" is *fire* or *king*! See **اللسان**!

[12] That is you^{s} must uphold/sustain/maintain all the prescribe obligations of the Prayer!

[13] In Arabic "*Hour*" is a *singular feminine*, thus the pronoun referring to it is "**ة**," so, *it's superscripted by*^{w}!"

[14] The word "**أخفى**" in "**أخفيها**" carries *paradoxical* meanings: manifest or conceal! See **الهدى** and **التفاسير**!

[15] The word "**سعى**" has *several* meanings, *depending on the context*: (1) "**بمعنى عدا دون الشدّ**," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "**بمعنى مشى أو مضى**," i.e. treaded = walk on, over, or along; (3) "**عمل باجتهاد**," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as *in this context*; (4) "**بمعنى قصد**" intentionally treaded! When "**سعى**" in the sense of "striding" it is made transitive by "**إلى**" and when it is in the sense of "work" then it is made transitive by "**الام!**" See **اللسان**, and **الصائر**!

[16] The word "**تردى**" means *to die out*, cease living completely!

[17] The word "**أهش**" has several meanings, among them: pulling the tree branches to make leaves fall and thus produce fodder for the sheep! See **التاج**!

[18] See footnote 15 above regarding **سعى**!

[19] The word "**جناح**" = "*wing*" has several meanings (*armpit, upper arm, side*) *any one* or *all* could be *applicable*!

[20] T!he word "**الكبرى**" is the *feminine* of "**الأكبر**" = "*the biggest*," See **الهادي**!

24. Let-go [*you*^{s}] to Pharaoh; verily he tyrannized.	ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾
25. Said [*he*]: my Lord, *eshrah*[21] (*let-*[*You*^{s}]*: delightedly open*) for me my [chest].	قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى ﴿٢٥﴾
26. And let facilitate [*You*^{s}] my matter.	وَيَسِّرْ لِىٓ أَمْرِى ﴿٢٦﴾
27. And let-untie [*You*^{s}] a tie of my tongue.	وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِى ﴿٢٧﴾
28. (*So that*) they^{z} understand my say.	يَفْقَهُوا۟ قَوْلِى ﴿٢٨﴾
29. And let-make [*You*^{s}] for me a minister of my folk^{w}.	وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى ﴿٢٩﴾
30. *Haroona* (*Aaron*) my brother.	هَٰرُونَ أَخِى ﴿٣٠﴾
31. Let-harden[22] [*You*^{s}] by him my stamina.	ٱشْدُدْ بِهِۦٓ أَزْرِى ﴿٣١﴾
32. And let-partner[23] him [*You*^{s}] in my matter.	وَأَشْرِكْهُ فِىٓ أَمْرِى ﴿٣٢﴾
33. So-that *nosabbeho*[24] ([*we*] *say*: *subhana Allah*) (*to*) You^{g} multitudinously.	كَىْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾
34. And [*we*] remember You^{g} multitudinously.	وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾
35. Verily You^{g}, You^{g} were, by us *Basseeran* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*).	إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾
36. Said [*He*]: *qad* (*already and affirmatively*) *oteyta* (*had been accorded/given you*^{g}) your^{t} quest, O, *Mosa* (*Moses*).	قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ ﴿٣٦﴾
37. And *laqad* (*verily, already and affirmatively*) surely *manana*[25] (*We hadgraced Ourboon*^{w}) on you^{g} [once^{w}another^{w}][26].	وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰٓ ﴿٣٧﴾
38. *Edh* (*when/since*) We [revealed][27] to your^{t} mother what (*could be*) revealed/revealable[28].	إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ﴿٣٨﴾
39. That let-throw him [*you*^{y}] in the Ark then let-throw [him][29] [*you*^{y}] in the *yamme* (*deep and extended body of salty or sweet water*); then let-throw [him] the *yammo* (=*yamme*) by the bank, (*there*) takes [him] a foe[30] for Me, and a foe for him; and I cast on you^{g} a fondness^{w} from Me; and to *tossna'a*[31] ([*you*^{s}] *be masterly/proficiently and perfectly reared up*) on My Eye[32].	أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ فَٱقْذِفِيهِ فِى ٱلْيَمِّ فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ ﴿٣٩﴾

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[21] The expression "إنسرح صدره" is an Arabic *tongue* expression meaning his chest *became*: *delightedly opened*! So, in this great *Ayah*, the expression "رب إشرح لي صدري," translated as "*my Lord: let* [*You*^{s}] *delightedly open my chest*," and Allah knows best, may Allah *make me contented*!

[22] The word "اشدد" is "فعل أمر فاعله أنت," i.e. a *command verb* and its *subjective noun* is "*You*!" See إعراب القرآن لـ محمود صافي!

[23] Ibid, only regarding "أَشْدُدُ!"

[24] The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

[25] The word "مَنَّ" in "يَمُنّ" means "نعمة يُنعِمُها!" That a "*boon* He *graces it*!"

[26] The word "مرة," translated as "*she-once*," because "مرة" is a *feminine noun*, and since "another" is an *adjective qualifying* "مرة" therefore it must likewise be *feminized* too! So, we have "*she-once she-another*!"

[27] See footnote 11 above regarding *revealed*!

[28] Ibid!

[29] The pronoun "هـ" in this "فاقذِفيهِ" could refer to the *Moses* or to the *ark*, as the ark, in Arabic, is a *masculine* gender in the *singular*! Hence [him] in the translation as above!

[30] The word "عد و," in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!

[31] The word "تُصنَعِ" is rooted in the verb "صنع," which means (1) *carefully* chose, or (2) *carefully* crafted or (3) to approach perfection in making of (anything) or rearing up of any human or animal!

[32] Note here that addressing Moses (*peace be on him*) Allah says: "On My eye!" While addressing Mohammad (SAWS) in *Surat at-Toor*, Allah says: "So, verily you^{g} (*are*) by Our eyes!" (52: 48). What a great honor for our Prophet Mohammad (SAWS)!

40. *Edh* (*when/while*) your[t] sister walks then says [*she*]: shall [*I*] lead you[b] on (*to*) whom[a] [*he*] sponsors[33] him; then We returned you[g] to your[t] mother, so-that her eye[w] *taqarra*[w34] (*cools*)[w] and not saddens [*she*]; and you[g] killed a self[w] then *najjaynaka* (*repetitively delivered you[g] We*) from the afflicter and We essayed you[g] *fotonan* (*absolute-essay*); then waited you[h] years[w] in *Madyan's* folks[w]; afterwards you[h] came on a fate[35] O, *Mosa* (*Moses*).	إِذْ تَمْشِىٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ ۖ فَرَجَعْنَـٰكَ إِلَىٰٓ أُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَـٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّـٰكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَـٰمُوسَىٰ ﴿٤٠﴾
41. And I *isttana'ato*[36] (*I chose and especially-perfectly reformed*) you[g] for Myself.	وَٱصْطَنَعْتُكَ لِنَفْسِى ﴿٤١﴾
42. Let-go [*you*[s]], you[s] and your[t] brother by My *Aya'te*[w] (*miracles/signs/proofs*) and let-not *ta'neya*[37] (*you both wither/attenuate/abate*) in My *thekre* (*remembrance*).	ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَـٰتِى وَلَا تَنِيَا فِى ذِكْرِى ﴿٤٢﴾
43. Let-go you both to Pharaoh, verily he tyrannized.	ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾
44. Then let-say you-both for him a soft say; *la'alla* (*craving currently unavailable deed that/perhaps*) him reminisces or *yakhsha* ([*he*] *reverentially-fears*).	فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾
45. Said both: O, our Lord, verily we fear that [*he*] rails[38] on us or that [*he*] tyrannizes.	قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ ﴿٤٥﴾
46. Said [*He*]: let-not fear you both; verily I am with you both, hearing [*I*] and seeing [*I*].	قَالَ لَا تَخَافَآ ۖ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾
47. So *eeteya* (*let-approach you both to*) him, then let-say you both: verily we (*are*) your[t] Lord's both-messengers; so let-send [*you*[s]] with us Israel's sons and let-not torment them [*you*[s]]; *qad* (*already and affirmatively*) we came (*to*) you[g] by an *Aya'ten*[w] (*miracle/sign/proof*) from your[t] Lord; and peace (*is*) on whom[p] *ettaba'a* ([*he*] *closely- followed*) the divine-guidance[x].	فَأْتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَـٰكَ بِـَٔايَةٍ مِّن رَّبِّكَ ۖ وَٱلسَّلَـٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾
48. Verily we *qad* (*already and affirmatively*) (*had been*) revealed[39] to us that the torment (*is*) on whom[p] [*he*] denied and [*he*] diverted.	إِنَّا قَدْ أُوحِىَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾
49. Said [*he*]: then who[a] (*is*) Lord (*of*) you both, O, *Mosa* (*Moses*).	قَالَ فَمَن رَّبُّكُمَا يَـٰمُوسَىٰ ﴿٤٩﴾
50. Said [*he*]: our Lord (*is*) Who [*He*] gave every-thing[x] its[x] creation afterwards [*He*] divinely-guided.	قَالَ رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾

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[33] The word "يكفله" means to *sponsor*: for his *rearing and taking full responsibility for all his needs*!

[34] The word: "*qarra*"="قَرّ"= *cooled*! And the "*cooling of the eye*" means: the eye's tears have "*cooled*," and *ceased to flow* and *became quiet and still*, rejoicing for what it saw! In other word: became happy!

[35] The word "*qadaren*"="قدَر" has *several* meanings: (1) a *status of a decreed task upon you*; (2) that which is *appointed* by Allah; (3) *exalting* the Lord; (4) as *possessing a marked capability to do a task*!

[36] The word "*isttana'atooka*"="اصطنعتك" means I *especially chose you* and *reformed* you for a *particular* purpose!

[37] The word "تنيا" *rooted* in "ونى"= *literally* means: *weakened/distant*! But, Ibn Abbas (ترجمان القرآن= "explainer of The Qur'an" said: "تنيا"= "*both weaken*!" And Qatadah, another Companion, said: "تنيا"= "*both abate*!"

[38] That is in the intransitive sense of excessively expressing objections or criticisms in bitter, harsh, or abusive language!

[39] See footnote 11 above regarding *revealed*!

51. Said [*he*]: then what (*about*) state (*of*) the generations[40], the firsts[w].	قَالَ فَمَا بَالُ ٱلۡقُرُونِ ٱلۡأُولَىٰ ٥١
52. Said [*he*]: its[w] knowledge has (*it*) my Lord, in a book, neither my Lord strays nor forgets [*He*].	قَالَ عِلۡمُهَا عِندَ رَبِّي فِي كِتَٰبٖۖ لَّا يَضِلُّ رَبِّي وَلَا يَنسَى ٥٢
53. Who [*He*] made for you[b] the Earth[w] *mahdan*[41] (*bed-/cradle/fixed-expanse*); and threaded [*He*] for you[b] in it[w] paths and [*He*] descended from the sky[w] water[x] then *akhraja* (*emerged/produced*) We by it[x] *az'wajan*[42] (*pairs/similars*) of sprouts *sha'ttan* (*variant*).	ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ مَهۡدٗا وَسَلَكَ لَكُمۡ فِيهَا سُبُلٗا وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجۡنَا بِهِۦٓ أَزۡوَٰجٗا مِّن نَّبَاتٖ شَتَّىٰ ٥٣
54. Let-eat you[z] and let-pasture you[z] your[n] *an'aama* (*cattle/camels/sheep and goats*); verily in *tha'leka* (*afar-that-it/*)[x] surely (*are*) *Aya'ten*[w] (*miracles/signs/proofs*) for the *nuha*[43] (*inhibitive-intellects*') possessors.	كُلُواْ وَٱرۡعَوۡاْ أَنۡعَٰمَكُمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّأُوْلِي ٱلنُّهَىٰ ٥٤
55. From it[w] We created you[b] and in it[w] [*We*] return you[b] and from it[w] *nokhrejo* ([*We*] *produce/emerge*) you[b] a *taratan*[w] (*once/phase/period*)[w] another[w].	۞مِنۡهَا خَلَقۡنَٰكُمۡ وَفِيهَا نُعِيدُكُمۡ وَمِنۡهَا نُخۡرِجُكُمۡ تَارَةً أُخۡرَىٰ ٥٥
56. And *laqad* (*verily, already and affirmatively*) We showed him Our *Aya'te*[w] (*miracles/signs/proofs*) all (*of*) it[w]; then [*he*] denied and *aba*[44] ([*he*] *categorically refused*).	وَلَقَدۡ أَرَيۡنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ٥٦
57. Said [*he*]: have come you[h] (*to*) us to exit us [*you*[s]] from our land[w] with your[t] magic, O, *Mosa* (*Moses*).	قَالَ أَجِئۡتَنَا لِتُخۡرِجَنَا مِنۡ أَرۡضِنَا بِسِحۡرِكَ يَٰمُوسَىٰ ٥٧
58. So *la* (*surely*) *na'ateyann*[45] (*assuredly* [*we*] *come to*) you[g] by a magic like it[x]; so let-make [*you*[s]] between us and [between] you[g] an appointment, neither unfulfill it[x] we nor you[s] *sowa*[46] (*even/mutually agreed to*) place.	فَلَنَأۡتِيَنَّكَ بِسِحۡرٖ مِّثۡلِهِۦ فَٱجۡعَلۡ بَيۡنَنَا وَبَيۡنَكَ مَوۡعِدٗا لَّا نُخۡلِفُهُۥ نَحۡنُ وَلَآ أَنتَ مَكَانٗا سُوٗى ٥٨
59. Said [*he*]: your[n] appointment (*is*) day (*of*) the adornment[w]; and that (*to be*) thronged the mankind *dhoha* (*midmorning*).	قَالَ مَوۡعِدُكُمۡ يَوۡمُ ٱلزِّينَةِ وَأَن يُحۡشَرَ ٱلنَّاسُ ضُحٗى ٥٩
60. Then averted Pharaoh; then [*he*] gathered his cabal[47] afterwards *ata* ([*he*] *came in readiness*).	فَتَوَلَّىٰ فِرۡعَوۡنُ فَجَمَعَ كَيۡدَهُۥ ثُمَّ أَتَىٰ ٦٠
61. Said for them *Mosa* (*Moses*): *waylakum*[48] (*ruin to you*[f]*/for you*[f] *valley in the Hell*); let-not *taftaro* (*you*[z] *craftily fabricate a lie for fraudulent end*) on Allah a lie then [*He*] exfoliates you[b]	قَالَ لَهُم مُّوسَىٰ وَيۡلَكُمۡ لَا تَفۡتَرُواْ عَلَى ٱللَّهِ كَذِبٗا فَيُسۡحِتَكُم بِعَذَابٖۖ وَقَدۡ

[40] The word "قرون" = "*generations*" is a "*broken plural*," so its *qualifier* is to be *feminized*! Hence: first[w]!

[41] The word "مهداً" lends itself to *three distinct meanings*, and *any* or *all* could be *applicable*!

[42] The word "زَوْج" in "زوجين" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زَوْج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*!, (3) *hues*! See اللسان!

[43] The human "*intellect*" has *many names* in Arabic, depending on what needs to be communicated in terms of its *various* functions, among them is the "*inhibitor* or the *inhibiting*, or the *inhibitive* intellect," i.e. that which *inhibits* a person from doing the wrong things, under "normal" circumstances!

[44] The word *aba*="أبى" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused!

[45] The "ل" in "لَنَأْتِيَنَّكَ" is juratory= "ل القسم" and also for *intensification*. So "*assuredly*" is used!

[46] The expression: "*even-place*," say The Qur'an commentators, means a *level middle ground known to all* between you and us, i.e. *as visible to all from all sides* and *not* giving or implying any advantage to either side!

[47] Quran commentators say very large groups of magicians and their supporters with various schemes!

[48] The word "*waylonlakum*" is an Arabic word that has three *distinct* meanings: (1) for you long lasting torture; (2) you belong to a valley in the Hell Fire with *intense* heat; (3) to you ruin!

by a torment; and *qad* (*already and affirmatively*) disappointed[*he*] whoever [*he*] forged.	خَابَ مَنِ ٱفۡتَرَىٰ ٦١
62. Then mutually altercated they[z] their matter among them and concealed they[z] the *najwa*[49] (*secret-counsel*).	فَتَنَٰزَعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡ وَأَسَرُّواْ ٱلنَّجۡوَىٰ ٦٢
63. Said they[z]: *en*[50] (*not*) [this-both] surely/except (*are*) twain magicians, both want to [both-exit] you[b] from your[n] land[w] by their twain magic and both go (*away*) by your[n] way, the exemplary/ideal (*way*).	قَالُوٓاْ إِنۡ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخۡرِجَاكُم مِّنۡ أَرۡضِكُم بِسِحۡرِهِمَا وَيَذۡهَبَا بِطَرِيقَتِكُمُ ٱلۡمُثۡلَىٰ ٦٣
64. So let-gather you[z] your[n] cabal/scheme afterwards *eeto* (*let-come you*[z]) *saffan*[51] (*in serried rows*); and *qad* (*already and affirmatively*) prospered today who[p] *ista'ala*[52] ([*he*] *affirmably-overtopped, i.e. prevailed*).	فَأَجۡمِعُواْ كَيۡدَكُمۡ ثُمَّ ٱئۡتُواْ صَفّٗاۚ وَقَدۡ أَفۡلَحَ ٱلۡيَوۡمَ مَنِ ٱسۡتَعۡلَىٰ ٦٤
65. Said they[z]: O, *Mosa* (*Moses*), either [*you*[s]] cast or that we be first of who[p] [*he*] casts.	قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلۡقِيَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنۡ أَلۡقَىٰ ٦٥
66. Said [*he*]: rather let-cast you[z]; then *edha* (*suddenly-/whereas*) their ropes and their canes (*were being*) envisioned to him from their magic that it[w] (*i.e. ropes and canes*) *tas'aa* (*skitter/running*).	قَالَ بَلۡ أَلۡقُواْۖ فَإِذَا حِبَالُهُمۡ وَعِصِيُّهُمۡ يُخَيَّلُ إِلَيۡهِ مِن سِحۡرِهِمۡ أَنَّهَا تَسۡعَىٰ ٦٦
67. So *awjasa*([*he*] *anxiously-perceived*) in himself[w] a *kheyfatan*[w53] (*a circumstantial state-of-fear*) *Mosa* (*Moses*).	فَأَوۡجَسَ فِي نَفۡسِهِۦ خِيفَةٗ مُّوسَىٰ ٦٧
68. Said We: let-not fear [*you*[s]]; verily you[g], you[s] (*are*) the uppermost.	قُلۡنَا لَا تَخَفۡ إِنَّكَ أَنتَ ٱلۡأَعۡلَىٰ ٦٨
69. And let-throw [*you*[s]] what (*is*) in your[t] *yameeney* (*right-hand*) [*it*[w]] gulps what *ssana'ao*[54] (*carefully-crafted they*[z]); verily only what *ssana'ao* (*is*) a magician's cabal; and prospers not the magician whence [*he*] came.	وَأَلۡقِ مَا فِي يَمِينِكَ تَلۡقَفۡ مَا صَنَعُوٓاْۖ إِنَّمَا صَنَعُواْ كَيۡدُ سَٰحِرٖۖ وَلَا يُفۡلِحُ ٱلسَّاحِرُ حَيۡثُ أَتَىٰ ٦٩
70. Then (*had been*) thrown the magicians *sujjaddan*[55] (*in a kowtowing manner*), they[z] said: we believed by *Haroona's* (*Aaron's*) and *Mosa's* (*Moses'*) Lord.	فَأُلۡقِيَ ٱلسَّحَرَةُ سُجَّدٗا قَالُوٓاْ ءَامَنَّا بِرَبِّ هَٰرُونَ وَمُوسَىٰ ٧٠
71. Said [*he*]: you[c] believed for him before that [*I*] proclaim [for] you[b]; verily he, surely (*is*) your[n] chief, who[a] taught you[b] the magic; so [*I*] surely assuredly[56] cut-off your[n] hands[w] and your[n] feet of *khelafen*[57]	قَالَ ءَامَنتُمۡ لَهُۥ قَبۡلَ أَنۡ ءَاذَنَ لَكُمۡۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِي عَلَّمَكُمُ ٱلسِّحۡرَ

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[49] The word "نجوى" has *three* distinct meanings: (1) the *secret* between two or more entities, (2) *the very entities* engaged in such a secret discussion, (3) *private soliloquy*!

[50] According to الكوفيون و سيبويه this "إنْ" is "نافية" and the "ل" in "لساحران" is for "إلاّ"= "*but*!' See مغني اللبيب للأمام إبن هشام! Thus, "إنْ هذان لَساحران," means: *not this twain but twain magicians*!'

[51] The word "*saffa*"="صفا" is an infinitive noun, hence that means come in rows!

[52] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[53] The word "*kheyfah*"= "خيفة" is a *noun* etymologically it is "خِوفة" *as if it is a once*! Hence, it is a *circumstantial* "*state-of-fear*" for a *given situation*! See تاج العروس. So, this *Ayah* provides *strong support* for "خيفة" as stated! That is because Moses' *kheyfatan* was during the *initial* stage of the show-down between Pharos magicians and Moses!

[54] The word "صنعوا" is rooted in the verb "صنع," which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal! In this case, they *carefully crafted* their magic!

[55] The word "سُجّداً"= "*sujjaddan*" is an *adverbial* construct, see إعراب القرآن، لمحمود صافي, but since there is *no* English equivalent *for such a construct* I chose to say: "*in a kowtowing manner*" to express *such a construct*!

[56] The "ل" in "لأقطّعَن" and "لأصلّبن" and "لتعلمنّ" all are *juratory* "ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*"!

[57] From "*opposite sides*" for example: the *right hand and the left foot* or *the left hand and the right foot*!

(*opposite-sides*) and surely assuredly [*I*] crucify you[b] in the date-palm[w] trunks and surely assuredly know you[z] which of us (*is*) harder a torment and *abqa*[58] (*more: abiding/ lasting*).	فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ٧١
72. Said they[z]: never [*we*] prefer[59] you[g] (*over ourselves*) on what came (*to*) us of the evidences[w] and Who *fattarana* ([*He*] *innately-perfectly-originated us*); so let-judge [*you*[s]] what you[s] (*are*) judging; verily only judge[*you*[s]] this[w][60] the life[w] of this world[w].	قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ٧٢
73. Verily we believed in our Lord, to forgive [*He*] for us our errors and what you[h] coerced us on it[x] of the magic[x]; and Allah (*is*) *khayron* (*choicer/ superior/ worthier*) and *abqa*[61] (*more abiding* [*He*]).	إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ ٧٣
74. Verily it[x] whoever *ya'atee* ([*he*] *appears before*) his Lord (*as*) a criminal then surely for him (*is*) Hell[w] neither [*he*] dies in it[w] nor [*he*] lives (*in it*[w]).	إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ٧٤
75. And whoever *ya'atee* ([*he*] *appears before*) Him (*as*) a believer *qad* (*already and affirmatively*) worked [*he*] the righteous-works[w] then those for them (*are*) the ranks[w] the highs[w].	وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ٧٥
76. *Adnen's* (*Eden's*)[62] Paradises[w]/Gardens[w] run from under it[w] the rivers; immortals they[z] (*are*) in it[w]; and *tha'leka* (*afar-that-it/*)[x] (*is*) a requital (*for*) whom[p] *taza-kka*[63] ([*he*] *iteratively purified/ exculpated and befitted/ suited himself / he paid his Zakah*).	جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ مَن تَزَكَّىٰ ٧٦
77. And *laqad* (*verily, already and affirmatively*) We revealed[64] to *Mosa* (*Moses*) that *as're* (let-[*you*[s]] *nocturnally-ambulate/ travel*) by My *eba'de* (*worshippers/ submitters- / slaves*); then let-strike[*you*[s]] for them in the sea a dry path; let-not fear [*you*[s]] an overtaking and let-not *takhsha* ([*you*[s]] *reverently-fear*).	وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى فَٱضْرِبْ لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ يَبَسًا لَّا تَخَٰفُ دَرَكًا وَلَا تَخْشَىٰ ٧٧
78. Then followed them Pharaoh by his soldiers; so overlaid them of the *yamme* (*sea*) what overlaid them.	فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ ٧٨
79. And misled Pharaoh his people and not [*he*] divinely-guided.	وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ٧٩
80. O, Israel's sons *qad* (*already and affirmatively*) We delivered you[b] from your[n] enemy and We appointed you[b] the right side (*of*) the *Ttoo're* (*Mount*) and *nazzala*	يَٰبَنِىٓ إِسْرَٰٓءِيلَ قَدْ أَنجَيْنَٰكُم مِّنْ عَدُوِّكُمْ وَوَٰعَدْنَٰكُمْ جَانِبَ ٱلطُّورِ

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[58] The word "أبقى" is a *superlative adjective* meaning: *more abiding*! It has *no* English equivalent *per se*!

[59] The word "نُؤثِرك" rooted in "آثر," especially "آثر على," which means one giving preference to someone else *over own-self*! There is *no* such word in English! So, the *closest approximation* is to *prefer*!

[60] The demonstrative pronoun "*this*" in its *present context* refers to the "*life*!" And "*life*" in Arabic is a *feminine*! That is why it is stated as "*this*[w]!"

[61] See footnote 58 above regarding "أبقى"!

[62] The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of Paradise! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a *prophet*, *sseddique*, or martyr!

[63] The word "تزكّى," carries *two* meanings: (1) paid Islamic *zakah* (see *Lexicon* attached to this *Translation*) and (2) the meaning stated above, in this *Ayah*, i.e. "[*he*] *had exculpated, befitted/ suited himself*!" See اللسان and التفاسير!

[64] See footnote 11 above regarding *revealed*!

(*iteratively descended*) We on you[b] the *Manna* (*sweet- dew which hardens like honey*) and the quail.	ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ٨٠
81. Let-eat you[z] of goodies[w65](*of*)what *razaqn* (*We provided you*[b])and let-not *tattghow*(*you*[z] *consume it excessively/deprive others' needy of it*) in it[x] then (*would*) *ya'hello*[66] (*legitimate-/betide*) over you[b] My wrath; and whoever *yahello* (*legitimates-/betides*) over him My wrath then *qad* (*already and affirmatively*) *hawa*[67] ([*he*] *nose-dove*).	كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَلَا تَطْغَوْا۟ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى ۖ وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَىٰ ٨١
82. And verily I am surely *Ghaffaron* (*Ever/Stout Forgiver*) for whom[p] [*he*] repented and [*he*] believed and [*he*] worked righteously; afterwards *ihtada* (*he found and accepted the divine-guidance*).	وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ٨٢
83. And what hastened you[g] *a'n* (*off*) your[t] people, O, *Mosa* (*Moses*).	۞ وَمَآ أَعْجَلَكَ عَن قَوْمِكَ يَٰمُوسَىٰ ٨٣
84. Said [*he*]: they (*are*) these on my foot track; and I hastened to You[g] my Lord (*so*) to [*You*[s]] delight.	قَالَ هُمْ أُو۟لَآءِ عَلَىٰٓ أَثَرِى وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ٨٤
85. Said [*He*]: so verily We *qad* (*already and affirmatively*) We essayed your[t] people from after you[g] and misled them the *Sa'meri*.	قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ ٨٥
86. So returned *Mosa* (*Moses*) to his people angrily sorrowfully; said [*he*]: O my people has not your[n] Lord promised you[b] a promise *hasanan*(*meritorious-deed*); has then become long on you[b] the covenant; or wanted you[c] to *ya'hella*[68] (*legitimate/betide*) on you[b] a wrath from your[n] Lord; so you[c] unfulfilled my appointment.	فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ۚ قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى ٨٦
87. Said they[z]: not unfulfilled we your[t] appointment by our own[69]; but we (*had been*) laden *awzaran*[70] (*ill-burdens/sins/offenses*) of the people's adornment[w]; then we threw it[w]; so like *tha'leka*(*afar-that-it/*)[x] threw the *Sa'meri*.	قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَآ أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ فَقَذَفْنَٰهَا فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِىُّ ٨٧
88. So *akhraja* ([*he*] *produced*) for them a calf[x] *jasadan*[x71] (*tinged-physique*) for it[x] a moo; then they[z] said: this (*is*)	فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ فَقَالُوا۟ هَٰذَآ إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ

[65] The word "طيبات" = "goodies" = "goodies, [w]"= a *feminine gender* means anything *delectable and legitimate*!
[66] The word "يحِلّ" carries *double* meanings: *legitimate*, *betide*! Both could apply, hence: *legitimate/betide*!
[67] Here: "هوى"="*nose-dove*" meaning *into the abyss of Hell*, as the *Hell* is known as "الهاوية!"
[68] See footnote 3364 above regarding *legitimate/betide*!
[69] The word "مِلك، بفتحة أو كسرة على الميم و سكون على الام" is *that which is owned*, here they are saying they did what they did *not on their own will*! As if they were saying it was beyond their control as they did not *own to do what should have been done*!
[70] The word *awzar* plural of "وِزْر"=*we'zr*, which means: *heavy: burden/sin/offense*! Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for the "وزير"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "*burden/sin/offense*" by the word "*ill*" as such qualification, *really and truly best approximate* the *seriousness* of such a burden in reference! See اللسان!
[71] The word "جسدا"= a *tinged-physique* versus "*body*" be it *tinged* (colored)or *not*! See الراغب!

your[n] *elaho* (*deity*) and of *Mosa's* (*Moses'*) *elaho* (*deity*), then [*he*] forgot[72] (*had ceased paying attention to*).	فَنَسِيَ ﴿٨٨﴾
89. Do then not see they[z] that not [*it*[x]] returns to them a say and nor [*it*[x]] possesses for them harm nor a benefit.	أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾
90. And *laqad* (*verily, already and affirmatively*) said for them *Haroono* (*Aaron*) of before: O, my people, verily only (*had been*) essayed you[c] by it[x]; and truly your[n] Lord (*is*) *Ar-Rahman*; so *ettabe'oney* (*let-you*[z] *closely-follow me*) and let-you[z] obey my command.	وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ مِن قَبْلُ يَٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى ﴿٩٠﴾
91. Said they[z]: never cease [*we*] on it[x] anchorites until returns to us *Mosa* (*Moses*).	قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَٰكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾
92.Said[*he*]:O, *Haroono* (*Aaron*), what prevented[73] you[g] *edh* (*when/while*) you[h] saw them strayed they[z].	قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟ ﴿٩٢﴾
93. Do not *tatta'be'aney* ([*you*[s]] *closely-follow me*); have then you[h] disobeyed my command.	أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِى ﴿٩٣﴾
94. Said [*he*]: O, son of [*my*] mother; let-not take [*you*[s]] by my beard [and] nor by my head; verily I *khasheyto* (*reverentially-feared I*) that [*you*[s]] say: disunited you[h] among Israel's sons, and not awaited/observed [*you*[s]] my say.	قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ ۖ إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ قَوْلِى ﴿٩٤﴾
95. Said [*he*]: so what (*is*) your[t] *khat'bo* (*serious matter*), O *Sa'meri*.	قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِىُّ ﴿٩٥﴾
96. Said [*he*]: I sighted by what not sighted they[z] by it[x]; so I grabbed a handful[w] from the messenger's track then I *nabatha* (*slightingly-forsook*) it[w]; and like *tha'leka* (*afar-that-it/*)[x] lured-she[y] for me myself[w].	قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى ﴿٩٦﴾
97.Said[*he*]: so let-go [*you*[s]]; so verily for you[g] in the life[w] to say [*you*[s]]: no *mesas*[74] (*you*[s] *touch me not and I touch you*[f] *not*);and verily for you[g] (*is*) an appointment never (*to*) unfulfilled it[x] [*you*[s]];and let-look [*you*[s]] at your[t] *elah'e*[x] (*deity*)[x] which[x] you[h] remained on it[x] (*as*) anchorite; assuredly[75] [*we*] grind[76] it[x]; afterwards we assuredly	قَالَ فَٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى

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72 The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*! See اللسان!

73 That is said *Moses* to *Aaron*: what prevented you from following me? Or what prevented you when you saw them wronging by retreating upon the calf not to be angry at them and command them to follow my way in the worship of Allah?

74 The expression "لا مساس" means: touch me not and simultaneously I touch you not!

75 The "ل" in "لنحرّقنّه" and "لننسفنّه" are *juratory*-"ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*"!

76 The word "حَرَّق" *linguistically* has *two distinct* meanings: (1) repetitively burned with fire, and (2) grinded a metal with a grinder to *crush*, *pulverize* or *reduce in size* that metal! Thus, meaning (1) with respect to this great *Ayah* does *not* seem to be *applicable* as it would leave the *Sa'meri's* "*elah*" intact except *purified* from other debris, which is definitely *not* what *Mosa* (*Moses*) intends by way of *punishing* the *Sa'meri*!

dissipate it[x] in the *yamme* (*deep and extended body of salty or sweet water*), *nasfan*[77] (*what dissipation*).	ٱلْيَمِّ نَسْفًا ﴿٩٧﴾
98. Verily only your[n] *elaho* (*deity*) (*is*) Allah, Who (*there is*) not an *elaha* (*a deity*) except Him; expanded [78] [*He*], my Lord everything omnisciently.	إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾
99. As *tha'leka* (*afar-that-it/*) [x] [*We*] narrate on you[g] of the *anba'e*[79] (*significant-and-availing-news*) (*of*) what *qad* (*already and affirmatively*) antedated; and *qad* (*already and affirmatively*) *aa'tayna* (*We gave*) you[g] from *ladon*[80] (*directly and possessively from*) Us *thekra* (*Qur'an/ repute/ Hadeeth-messages*).	كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾
100. Whoever [*he*] shunned *a'n* (*off*) it[x] then verily [*he*] bears, The *Qeyamatey's*[w] (*Judgment's*) Day[x], a *wezra*[81] (*an ill-burden/ sin/ offense*)[x].	مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا ﴿١٠٠﴾
101. Immortals they[z] (*are*) in it[x]; and fouled for them The *Qeyamatey's*[w] (*Judgment's*) Day[x] a burden.	خَٰلِدِينَ فِيهِ ۖ وَسَآءَ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ حِمْلًا ﴿١٠١﴾
102. Day (*to be*) blown in the horn and [*We*] throng the criminals that Day blue-(*eyed*)[82] .	يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾
103. *Yatakhatatoona* (*mutually lower they*[z] *their voices/ whisper*) among them: *en*[83] (*not*) waited you[c] except ten.	يَتَخَٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾
104. We (*are*) knowinger by what they[z] say; *edh* (*when/ while*) says their most-ideal way *en* (*not*) waited you[c] except a day.	نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾
105. And ask you[g] they[z] *a'n* (*regarding*) the mountains; so let-say [*you*[s]]: dissipates it[w] my Lord *nasfan*[84] (*arrant-dissipation*).	وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾
106. So *yatharo* ([*He*] *leaves/ lets*) it[w85] *qa'an* (*plainly-/ flatly*), *ssafssafan* (*levelly/ evenly*).	فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾
107. Not see [*you*[s]] in it[w] a crookedness nor a ruggedness.	لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾
108. Then-day *yatta'be'ona* (*closely-follow they*[z]) the summoner, no crookedness for him; and *kha'sha'at*[86] (*submittingly-quieted*) the voices for *Ar-Rahma'ne*; so not hear [*you*[s]] except a whisper.	يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ ۖ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾

[77] The word "**نسفاً**" is the *infinitive* noun of the verb! That means *intensifying* the verb's action *infinitely*! Hence the use of the *interjectional* "what" in the parenthesis to indicate such *infiniteness*!

[78] The word "**وَسِع**" = "Expanded" means *is already broadened* to contain/include/comprehend!

[79] See the *Lexicon* attached to this *Translation* for "*naba'a*!"

[80] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which *closer spatially* and *more specific*! So, "*directly and possessively from*" (Us) seems to indicate such *closeness*! See **اللسان**!

[81] See footnote 70 above regarding *ill-cumber*= "**وِزراً**!"

[82] The Arabs consider "*blue-eyes*" as a *bad omen*! Or because when *so thirsty* their *eyes turn blue*!

[83] That is they say to each other: you lived in the world *but only ten*, i.e. *slighting* their stay in the world!!

[84] The word "**نسفاً**" is the *infinitive noun* of "**نسف**," indicating *intensity*! Hence, "*arrant*" is prefixed!

[85] The word "*it*" is used in reference for, according to *Merriam Webster Dictionary*, "a group or classification of individuals or things!" In this case the *mountains*! But it could also *apply* to the *Earth*!

[86] The word "**خشع**" involves "**خشوع**," more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. But "**خشوع**" denotes *submission* or *subsiding* of *sight* and *sound* as well! See **اللسان**! So "**خشعت الأصوات**" seems to mean that *all the voices had subsided in quietness*! Hence, *submittingly quieted*!

109. Then-day benefits not the intercession[w] except whom[p] permitted for him *Ar-Rahma'no* (=*Ar-Rahman*) and [*He*] delighted for him a say.	يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا ١٠٩
110. Knows [*He*] what (*is*) between their hands[w][87] and what (*is*) behind them; and not they[z] encompass by Him knowledge.	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِۦ عِلْمًا ١١٠
111. And *ana'te* (*distressed/humbled*) the faces (*entities*) for The *Hayyé* (*Living/Alive*) The *Qayyome*[88] (*The Ever-Sustainer*); and *qad* (*already and affirmatively*) disappointed whoever [*he*] bore an injustice.	۞ وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ١١١
112. And whoever [*he*] works of the righteous-works[w] while he (*is*) a believer, then neither fears [*he*] an injustice and nor a diminution (*of his dues*).	وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ١١٢
113. And like *tha'leka* (*afar-that-it/*)[x] We descended it[x] Qur'an[x89] Arabic; and We variegated in it[x] of the menace, *la'alla* (*craving currently unavailable deed that/-perhaps*) they *yattaqoona* (*they*[z] *reverentially guard not to displease Allah*) or [*it*[x]] discourses for them *thekra* (*repute/Hadeeth-messages/exhortation*).	وَكَذَٰلِكَ أَنزَلْنَٰهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ١١٣
114. So *ta'aala* ([*He*] *ever elevated*) Allah, The King The Right; and let-not hasten [*you*[s]] by The Qur'an from before that (*to be*) judged/finished[90] to you[g] its[x] revelation[91]; and let-say [*you*[s]]: my Lord [*let*] augment me knowledge.	فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۗ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ ۖ وَقُل رَّبِّ زِدْنِى عِلْمًا ١١٤
115. And *laqad* (*verily, already and affirmatively*) We covenanted to Adam from before; then [*he*] forgot[92]; and [*We*] found not for him a resolve[93].	وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ١١٥
116. And *edh* (*when/since*) We said for the angels: let-kowtow you[z] for Adam; so they[z] kowtowed except Eblisa *aba*[94] ([*he*] *categorically refused*).	وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ ١١٦
117. So We said: O, Adam; verily this (*is*) a foe[95] for you[g] and for your[t] spouse; so let not assuredly exits [*he*] you both from the Paradise[w] then (*both have*) misfortune[96].	فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ١١٧
118. Verily for you[g] in it[w] that neither starve [*you*[s]] nor denude/unclothe [*you*[s]].	إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ١١٨

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[87] The statement; "*between their hands*" means before or in front of them!

[88] The word "القيّوم" means *The Ever Multitudinous Sustainer of life and everything in existence*, and that is *Allah* (SWT)! Such a designation is *one of His most beautiful attributive names*!

[89] That is: all its words are *Arabic*! So, the word's *pronunciation*, *spelling*, and most importantly *meaning* all are *Arabic*! This shall be *complemented* by Arabic *tongue* expression, (S 46:12)!

[90] That is until the *entire specific* revelation is brought to the required *end*!

[91] See footnote 11 above regarding *revealed*!

[92] The word "نسي" has dual meanings: (1) "*forgot*" or (2) *dismissed or dispelled*, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (*S* 32:14), as Allah does *not* forget, but He *chooses* to *cease paying attention to something*! See اللسان!

[93] That is to resist temptation!

[94] The word *aba*="أبى" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused!

[95] See footnote 30 above regarding *foe*!

[96] See *Ayah* 2, at the beginning of this *Surah*!

119. And verily you [g] neither thirst in it [w] nor *tadh'ha* ([*you*[s]] *suffer sun heat*).	وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ١١٩
120. Then whispered to him the Satan, said [*he*]: O, Adam shall I lead you [g] over the immortality tree [w] and a proprietorship not decays [*it*[x]].	فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ١٢٠
121. So both ate from it[w]; then appeared for them both their [both] *saw'ato* (*private parts*) and both took-on both covering over them both from the Paradise's[w] leaves; and disobeyed Adam his Lord, so *ghawa*[97] ([*he*]:*indulgently strayed and consequently was disappointed*).	فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ١٢١
122. Afterwards *ejtabaho* (*favorably and directly selected him*) his Lord then [*He*] relented on him and divinely-guided [*He*].	ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ ١٢٢
123. Said [*He*]: *ehbetta* (*let-you both*: *emigrate/immigrate-/dwell/dwell-basely*) from it[w] together; some (*of*) you[b] for some foe[98] ; then either/whenever[99] assuredly comes (*to*) you[b] from Me a divine-guidance, so whoever *etta'ba'a* ([*he*] *closely-followed*) My divine-guidance so neither strays [*he*] nor [*he*] (*receives*) misfortune[100].	قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ١٢٣
124. And whoever [*he*] shunned *a'n* (*off*) My *thekre* (*Qur'an/Allah's message*), then verily for him (*is*) a straitened living-she [y]; and [*We*] throng him The *Qeyamatey's*[w] (*Judgment's*) Day[x] blind.	وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ١٢٤
125. Said [*he*]: O, my Lord why thronged me You[h] blind while *qad* (*already and affirmatively*) I was *basseeran* (*keen: seer/overall evaluator of the facts and their possible consequences*).	قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ١٢٥
26. Said [*He*]: like *tha'leka* (*he-that-afar-it/that*) came[w] (*to*) you[g] Our *Aya'te*[w] (*messages/signs*) then forgot[101] (*ceased paying attention to*) it[w] you[h] and like *tha'leka* today (*are to be*) forgotten[102] (*not paid attention to* [*you*[s]]).	قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ١٢٦
127. And like *tha'leka* (*afar-that-it/*)[x] [*We*] requite whom[p] [*he*] squandered and not believed [*he*] by his Lord's *Aya'te*[w] (*miracles/signs/proofs*); and surely the Here-after's[w] torment (*is*) harder and *abqa*[103] (*more abiding*).	وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ ۚ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ ١٢٧
128. Has then not divinely-guided for them how many[104] We perished before them of the generations, they[z] walk in their dwellings; verily in	أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۗ إِنَّ فِى ذَٰلِكَ

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97 The word "غوى" = "إنهمك في الضلال و خاب," see اللسان! So *he indulgently strayed and consequently was disappointed*!

98 See footnote 30 above regarding *foe*!!

99 This "ما" in "فإمّا" is "الخيارية أو الزمنية" the "*optional* or *durational* ما!" Not an "extra" "ما," as some say! I believe there is *not* any extra in the Qur'an!

100 See *Ayah* 2, at the beginning of this *Surah*!

101 The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*! See اللسان!

102 Ibid, regarding *forgot*!

103 See footnote 58 above regarding "أبقى!"

104 The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

tha'leka (*afar-that-it/*) [x] surely (*are*) *Aya'te*[w] (*signs*) for possessors (*of*) the *nuha*[105] (*inhibitive-intellects*).	لَأَيَٰتٖ لِّأُوْلِي ٱلنُّهَىٰ ١٢٨
129. And *lawla* (*had it not been for*) a preceded[w] word[w] from your[t] Lord, surely [was] an imperative and *ajalon* (*term-limit*) *musamma*[106] (*that which is designated and/ or named*).	وَلَوۡلَا كَلِمَةٞ سَبَقَتۡ مِن رَّبِّكَ لَكَانَ لِزَامٗا وَأَجَلٞ مُّسَمّٗى ١٢٩
130. So *issber* (*let-hold on patiently* [*you*[s]]) over what they[z] say; and *sabbeh*[107] (*let-say* [*you* [s]]: *subhana Allah*) by your [t] Lord's praise before rise [x] (*of*) the sun and before its[w] setting; and of the night's segments then *sabbeh*[108] and day's ends, *la'alla* (*craving currently unavailable deed that, perhaps*) you[g] delight [*you*[s]].	فَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ قَبۡلَ طُلُوعِ ٱلشَّمۡسِ وَقَبۡلَ غُرُوبِهَاۖ وَمِنۡ ءَانَآيِٕ ٱلَّيۡلِ فَسَبِّحۡ وَأَطۡرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرۡضَىٰ ١٣٠
131. And let-not assuredly extend [*you*[s]] your both eyes[w] to what *matta'na* (*We let relish the temporary worldly delights*) by it[x] *azwajan*[109] (*kinds*) of them, the life's[w] flower[w110] (*of*) the world [w] to essay them in it [x]; and your [t] Lord's *rez'qo*[x] (*provision/ victual for sustenance*)[x] (*is*) *khayron* (*choicer-/ superior/ worthier*) and *abqa*[111] (*is more abiding* [*it*[x]]).	وَلَا تَمُدَّنَّ عَيۡنَيۡكَ إِلَىٰ مَا مَتَّعۡنَا بِهِۦٓ أَزۡوَٰجٗا مِّنۡهُمۡ زَهۡرَةَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا لِنَفۡتِنَهُمۡ فِيهِۚ وَرِزۡقُ رَبِّكَ خَيۡرٞ وَأَبۡقَىٰ ١٣١
132. And let-command [*you*[s]] your[t] family[w] by the Prayer[w] and *isstta'ber*[112] (*let-acquire-patience* [*you* [s]]) on it [w]; not ask you[g] [*We*] a *rez'qan*[x] (*provision/ victuals for sustenance*)[x]; *Nar'zoqo* ([*We*] *give victuals for sustenance to*) you[g] and the *aa'gebato* (*consequence*) [w] (*is*) for the *taqwa*[113] (*reverential guarding against Allah's displeasure*).	وَأۡمُرۡ أَهۡلَكَ بِٱلصَّلَوٰةِ وَٱصۡطَبِرۡ عَلَيۡهَاۖ لَا نَسۡـَٔلُكَ رِزۡقٗاۖ نَّحۡنُ نَرۡزُقُكَۗ وَٱلۡعَٰقِبَةُ لِلتَّقۡوَىٰ ١٣٢
133. And said they[z]: *lawla* (*why does not*) *ya'atee*[x] ([*he*] *produces/- comes about to*) [x] us by an *Aya'tan*[w] (*miracle*) from his Lord; has [and][114] not *ta'atee*[w] (*come/ shown to*) [w] them evidence[w] (*of*) what (*is*) in the writs[115] the firsts[w].	وَقَالُواْ لَوۡلَا يَأۡتِينَا بِـَٔايَةٖ مِّن رَّبِّهِۦٓۚ أَوَلَمۡ تَأۡتِهِم بَيِّنَةُ مَا فِي ٱلصُّحُفِ ٱلۡأُولَىٰ ١٣٣
134. And had (*that*) surely We perished them by a torment from before him[116] surely (*would have*) said they[z]: our Lord *lawla* (*why have not*) [*You*[s]] sent (*to*) us a messenger, so that *natta'be'a* ([*we*] *closely-follow*) Your[t] *Aya'te*[w] (*messages/ signs/ proofs*) from before that [*we*] (*self*) humiliate or [*we*] (*self*) disgrace.	وَلَوۡ أَنَّآ أَهۡلَكۡنَٰهُم بِعَذَابٖ مِّن قَبۡلِهِۦ لَقَالُواْ رَبَّنَا لَوۡلَآ أَرۡسَلۡتَ إِلَيۡنَا رَسُولٗا فَنَتَّبِعَ ءَايَٰتِكَ مِن قَبۡلِ أَن نَّذِلَّ وَنَخۡزَىٰ ١٣٤

[105] The human "*intellect*" has *many names* in Arabic, depending on what needs to be communicated in terms of its *various* functions, among them is the "*inhibitor* or the *inhibiting*, or the *inhibitive* intellect," i.e. that which *inhibits* a person from doing the wrong things, under "normal" circumstances!

[106] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/ or named*!

[107] The phrase "*subhana Allah*," means: *hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of* Allah!

[108] The word *sabbeh* means: (*let-say* [*you*[s]]: *Subhana Allah, see footnote* 3321 *above regarding subhana Allah*!

[109] See footnote42 above regarding "**زوج**!"

[110] The "*flower of the life of the world*" means the splendor of enjoyment in the life of the world!

[111] See footnote 58 above regarding "**أبقى**"!

[112] The word "**إصطبر**!" means *acquirer patience* or he who was being *tested* for his *patience* or *acquiring* it!

[113] The word "*taqwa*"= "**تقوى**" means: (1) *adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure*. And (2) it is *guarding* and *protecting* against *Allah's displeasure* or *any undesirable outcome*.

[114] The Arabic interrogative-castigatory particle "**أولم**" (implying negation) is made up of *three parts* (أ), (**و**), (**لم**) "**أولم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (**و**) = (and) component is (**و**) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration!

[115] The word "**صحف**" = "writs," is a "broken plural," so its *qualifier* is to be *feminized*! Hence: [she-firsts]!

[116] That is the messenger to them!

135. Let-say [*you* [s]]: each (*is*) *mutarabbesson*[117] (*he that awaits*); so let-await you[z] then you[z] shall know who [p] (*are*) companions (*of*) the even/just the *Sseratte* (*road/way*), and who[p] *ihtada* (*he found and accepted the divine-guidance*).	قُلۡ كُلّٞ مُّتَرَبِّصٞ فَتَرَبَّصُواْۖ فَسَتَعۡلَمُونَ مَنۡ أَصۡحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِيِّ وَمَنِ ٱهۡتَدَىٰ ١٣٥

[117] The word "تربّص" means to *remain awaiting for further development* (good or bad) to happen to another! See الهادي!